DISLOYALTY OF LANGUAGE Queſtioned and Cenſured.

OR,

A SERMON

Preached againſt the licencious looſeneſſe of Seditious TONGUES.

By *Rich. Towgood* B. D. one of His Majeſties Chaplains, and Vicar of Saint *Nicholas* Church in *Briſtoll*. *Jan.* 17. 1642.

WITH A BRIEF

COROLLARIE

Now added, queſtioning and cenſuring Rebellious Actions.

Tit. 3. 1, 2.

Put them in minde to be ſubject to Principalities and Powers, to obey Magiſtrates, to be ready to every good work, to ſpeak evill of no Man.

BRISTOLL,
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To the Reader.

CHristian Reader, give me leave to acquaint thee concerning this Sermon following, that as it was neceſſary diſcharge of duty that at firſt drew it to the Pulpit, ſo it is vehement importunity that hath now brought it to the Preſſe; of ſuch foule Schiſme and Faction did our Pul-

pits ring of late, that it was tedious to hear, grievous to remember. At last there was * brought into the Pulpit such a singular master-piece of furious Sedition, that my a spirit was stirred in me, b I was weary with forbearing and could hold no longer, but took advantage of my next Lecture-turn, which followed immediately thereupon, not to answer the arguments, (which indeed were none,) but c to shew

* January 15. 1642. on the words of the Psalmist, Psal. 94. 20.

a Act. 17. 16.

b Jer. 20. 9.

c Si natura negat, facit indignatio versum Qualemcunque poteſt. Iuvenal. Satyr. 1.

ſhew the iniquity of ſuch diſloyall, ſuch unchriſtian invectives. The Preſſe being now brought to Briſtoll *hath given opportunity to ſome, to preſſe me for publiſhing theſe Notes, with urgent importunity.* d *what will not importunity do? Lo, it hath prevailed to make this ſhort diſcourſe ſubject to thy view, liable to thy cenſure, yet intending both thine and the publique peace. Compt-*

d Luk. 11. 8.

neſſe of ſtile and curioſity of words expect not; A trim curious dreſſe would have required either longer time or nimbler abilities: ſuch as it is be pleaſed favourably to accept & candidly to interpret. If hereby any little profit may accrew to thee upon the peruſall of it, I ſhall abundantly be ſatisfied for all the wrath and diſpleaſure that by many was taken againſt me at the hearing of it. It is

not

not to be expected, I know, that all men should have a minde to imbrace the truth, but be thou, good Christian Reader, be thou satisfied, and I am,

Thine in the Lord

Jesus Christ,

RICH. TOWGOOD.

Imprimatur
Tho. Briſtol.

Ian. 22.
1643.

Iob. 34. 18. *The former part.*

January 17. 1642.

Is it fit to say to a King, Thou art wicked?

FOr the choice of this Text, and forbearing at present my ordinary Theam, I shall not need to use any Preface, the motive will shew it self in our future discourse. The words now read unto you, were spoken by *Elihu* unto *Iob*, the occasion thus; *Iob* being somewhat hardly charged by his friends for an Hypocrite, because so sorely afflicted, doth stand so much upon his own justification, that he doth speak sometimes unadvisedly

ly with his lipps, which was so
apprehended by the hearers a
if *Iob* had said, That his punish
ment was without desert of sinn
or transgression by him commi
ted. Hereupon *Elihu* in thi
Chapter, takes up the Buckler
against *Iob*, and undertakes t
maintain and defend the Justic
of God. Peruse the Chapte
and ye shall easily perceive this t
be the drift and scope thereo
Among other expressions to co
vince *Iob*, *Elihu* here useth a
argument, *a minore*, &c. verse 1
19. *Is it fit to say to a King, th*
art wicked? and to Princes, yee u
ungodly? How much lesse to hi
that accepteth not the persons
Princes, nor regardeth the rich m
then the poor? which is, as if h
should have said, It is not fit t
tax an earthly King, and to s
to him, Thou art wicked thou
he be so, and therefore muc
no

more unfit it muſt needs be to accuſe *God* wrongfully, who is higher then all Kings. The antecedent of this Argument is contained in verſe 18. the former part whereof I have now propoſed unto you; *Is it fit, &c.* It is delivered by way of Queſtion, but to make it Argumentative, it muſt be reduced into a Propoſition. Now ye ſhall obſerve, that negative Queſtions are to be reduced into affirmative Propoſitions, and affirmative Queſtions, that is, ſuch as have no negation in them, into negative Propoſitions; as for inſtance *Nehem.* 13. 26. *Did not Salomon King of Iſrael ſin by theſe things?* that is, he did ſin by theſe things: So *Iſai* 51. 9. *Art thou not it that hath cut Rahab, and wounded the Dragon?* that is, thou art it; And *Luke* 17. 17. *Were there not ten cleanſed?* that is, there were ten, &c. the

Question in all these places being negative, but the Proposition, a is obvious to every common c pacity, affirmative: So again y shall see on the other side, *Ezek.* 1 13. *He that is a Robber a shedder blood, &c. shall he live?* that is, h shall not live, & so it is expoun ed in the same place. Again, *I* 58 5. *Is it such a fast that I have ch sen?* that is, it is not such a Fast, & The questions here being affirm tive without a negation, but every eye sees, such as ought be reduced into negative Prop sitions. And indeed such negati Propositions are uttered by w of Question, because Interr gations do more veh ment deny. Thus, I say, It is gen rally throughout the wh Scripture. This Question th in the Text being affirmative, it to be reduced into a negati Proposition, *Is it fit, &c.* that

It is not fit. Thus then ye have the ſence of this Scripture. As for dividing it into parts, I forbear, as unneceſſary to our purpoſe. There is one main thing in the Text, and that onely I ſhall commend unto you, and it is this, being, ye ſee, the very ſence of the Text, namely,

To ſpeak bitterly and reproachfully of ſupream Authority, it is a very unfit, unwarrantable, and unlawfull thing.

The words in the Originall are ſomething defective, but that this is the ſence, and that ſome ſuch word, as *fit*, or *lawful*, or the *like*, is to be underſtood & ſupplyed, is acknowledged not onely by our Tranſlatours, but alſo by *Beza* in his Paraphraſe on this Book, thus rendring the words, *Num dicere Regi fas fuerit?* and ſo *Lavater* in his Commentary on the place; *An dicere licet Regi? is it lawfull to ſay to a King? Mercerus*, a man very

learned and skilfull in the Hebrew tongue doth imitate the conciſeneſſe of the Originall in this place with this Latine expreſſion, *An dicendum eſt Regi?* which thus in Engliſh we may follow, *May it be ſaid to a King?* Saint *Auguſt.* in his Annotations on *Iob* doth paraphraſe it thus, *Impius eſt, qui dicit Regi, Injuſtè agis. Wicked is he that ſaith to a King; Thoudoeſt wickedly.* The other part of the Text, *thou art wicked*, in the Originall, is *Belial*, that is, a lewd, ungracious and diſſolute perſon; Some derive the word from *Beli* and *gnol*, and ſo it ſignifies a man that lives as though there were no law either of *God* or Man to be guided by; ſome derive it from *beli* and *iagnal*, and ſo it ſignifies a man of no worth, one that is good for nothing: Bitterneſſe and reproach there is in either, and this is that which here is ſaid to be Unwarrantable and Unlawfull.

Now

Now to make this clear and evident, you have a moſt plain & peremptory precept *Ex.*22.28. *Thou ſhalt not revile the Gods, nor curſe the Ruler of thy people.* By *Gods*, as all men know and is expounded in the latter part of that verſe, are meant the Princes or Rulers of the people, and when it is ſaid, *Thou ſhalt not curſe them*, the ſence is, Thou ſhalt not ſpeak evill or diſhonourably of them. It is ſaid 2 *Sam.* 16. 5. 7. *&c.* that *Shimei curſed David*, and there it is expounded what is meant by *curſing*. Thus *ſaid* Shimei *when he curſed, Come out, come out thou bloody man, and thou man of* Belial, *the Lord hath returned upon thee all the blood of the houſe of* Saul, *&c.* ſo, to curſe in the Scripture phraſe, is to ſpeak reproachfully and diſgracefully; and this is the ſin which in that place of *Exodus* is forbidden.

Suitable

Suitable hereunto is that charge given by the Preacher, *Eccleſ.* 10. 20. *Curſe not the King, no not in thy thought.* Curſe not, that is, * *ne verbis eleues, &c.* do not with thy words lighten his eſteem, extenuate or depreſſe it, ſpeak not ſlightingly of him as if he were of no worth. This, ſaith the Preacher, thou mayſt not do, no, not in thy ſecret heart; how much leſſe may it be lawfull to be done openly, and in the hearing of others? And M. *Cartwright* upon this place adds, † *Lex in univerſum vetat, &c.* The Law of God doth forbid, That any man ſhould in any caſe ſpeak evill of his Prince; and the circumſtance of this place leads us ſo far, that it may not be lawfull for any of the Subjects to ſpeak evill

* *Ne verbis eleues, extenues, aeprimas, ne leviter loquaris ut de re abjectâ.* Lorin: in Locum.

† *Lex in univerſum vetat, ne Principi quis maledicat. Hujus autem loci circumſtantia nos eo ducit ut ne de Rege quidem injuſto, & ſtulte regnum procuranti ex ſubdi quiſpiam maledicat.* Cartw. in Locum.

their King, no, though he be unjuſt, and do but weakly govern his Kingdom. Thus far he: And if ye look upon the coherence of the Text with the foregoing verſes, ye ſhall eaſily perceive the truth hereof. For *Eccleſ.* 10. 16. *Salomon* ſhews the miſery of a Land under a bad and vicious Governour, *Woto thee, O Land, when thy King is a child*, (that is, *moribus*, not *ætate*, not in yeers, but manners) *and thy Princes eat in the morning*; that is, are given to riot and untimely feaſting inſtead of hearing and debating matters of State. This miſery of a Land (after a ſhort touch of the contrary happineſſe under a gracious King, inſerted ver. 17.) this miſery of a Land is amplified; firſt, by the effect, which is ruine of the Kingdom, verſe 18. ſet down by compariſon with an edifice or building, which if it be neglected,

quickly goes to ruine. *By much slothfulnesse the building decayeth, &c.* and then by the causes which are prodigality in excessive feasts and delights for merriment, and oppression of the Subjects in exacting money to procure and maintain all this, ver. 19. and yet for all that, it follows ver. 20. *Curse not the King*, that is, speak not reproachfully or dishonourably of him, no, not in thy thought. Thus are these verses all along expounded both by Mr. *Cartwright*, *and* Mr. *Pemble* onely they differ a little in the expositon of the latter part of the 19. verse. And thus ye have the Precept clear, or the Prohibition if ye will, forbidding this sinne. Now see Saint *Pauls* Practice in this behalf, and therewith his judgement likewise, touching this Point. Look into the Book of the Acts of the Apostles

cap. 23. 1. 5. there ye ſhall finde Saint *Paul* pleading his cauſe before *Ananias the High Prieſt.* A wicked Wretch he was, a very enemy of Jeſus Chriſt, one who could not with Patience heare the Apoſtle ſo much as ſpeak one word of a good conſcience, but preſently he commanded thoſe that ſtood by, *to ſmite him on the mouth*; and yet Saint *Paul*, when in his paſſion he had overſhot himſelf (as the beſt of the Saints are not without their Lapſes and Infirmities) and had called him, reproachfully, *A whited Wall*, being thereof admoniſhed by the ſtanders by, with a *Revileſt thou Gods High Prieſt*, he preſently cryes *Peccavi*, ſaying, *I wiſt not, Brethren, that he was the High Prieſt*; as if he ſhould have ſaid, I confeſſe my Paſſion did overbear me, I did not conſider to whom I ſpake, and I acknow-

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aimes at, when he ſaith, *It is wri*
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may take notice, that, that whic
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Pauls Practice, ye ſee his Judg
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might be added, if need were.

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Conſider him, I ſay, with ref
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gerent. He is the Miniſter of Go

and the powers that be, are ordained of God, *Rom.* 13. 1. 4. they bear Gods name, they ſit on his throne; his name they bear; for to them it is ſpoken, *I have ſaid ye are Gods*, *Pſal.* 82. 6. And on his throne they ſit, for ſo it is ſaid, *Salomon ſate on the throne of the Lord as King, in ſtead of David his Father.* 1. *Chron.* 29. 23, And can it be lawfull then to ſpeak bitterly, or reproachfully of them whom the Lord hath thus exalted? Surely this very thing is couched in the Precept foremen-tioned, *Exod.* 22. 28. *Thou ſhalt not curſe the Gods*; this being intimated as a reaſon why they may not be evill ſpoken off, becauſe they are *Gods*, becauſe they bear his name, and ſit on his Throne.

Secondly, conſider him with reference to us, he is our Father. *Abimelech* (the ſignification

whereof is, my Father, the King) was a title commonly given to the Kings of *Palestina*, but may fitly indeed belong to all Kings. For who knows not, that understands his Catechisme, that the fifth Commandement in requiring us to honour our father, doth instruct us in our duty, as well toward our Prince that is over us, as toward our naturall Father that did beget us? and this is the title that the Scripture gives unto Kings and Queens, They are *nursing Fathers, and nursing Mothers. Isa.* 49. 23. Now as he in the Poet spake of a naturall Sonne, and his carriage towards a naturall Father, so may we say in this behalf, * *Quem ferret, parentem si non ferret suum? With whom should we bear, if not with our Father?* Looke on the carriage of *Ionathan* towards King *Saul* his Father. 1. *Sam.* 20. 30. 34. though

* *Terent. Heauton. Act.* 1. *Scen.* 2.

though his Father called him *Rebell*,* *perverſe Rebell*, nay, *Son of perverſe Rebellion*; that is, one wholly given to rebell againſt him, and thereupon alſo caſt a Javelin at him, yet ye ſhall not finde one evill word replyed by *Ionathan*. Nay, and that all the world may know that *Ionathan* continued in his duty and allegiance toward *Saul*, notwithſtanding all the harſh and cruell dealing of King *Saul* ſhewed towards him, it is recorded by the *Holy Ghoſt*, at the death of them both, that *Saul and Ionathan were lovely and pleaſant in their Lives, and in their Death they were not divided.* Nothing could put *Ionathan* from his Duty and Faithfulneſſe to a Father, 2 *Sam.* 1. 23. In a word what ſhall become of him, that will ſpeak evill of a Father; the Wiſeman ſhewes, *The eye that mocketh his Father, &c. The Ravens*

* See the Marg. of our new Tranſlat. 1 Sam. 20. 30.

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Thirdly, and laſtly, Co ereſ
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14. *The Lord magnified Ioſhua in th* h t
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* *Druſ. Apophth. lib.* 1.

ng *Agag* the King of the *Amalekites* and the cattell, and had therefore ſharply been reproved by *Samuel* the Prophet, *Saul* at length making ſome confeſſion of his ſin, and deſiring the Prophet to go with him to worſhip the Lord, though *Samuel* at the firſt refuſed, ſaying, *I will not return with thee, for thou haſt rejected the word of the Lord, and the Lord hath rejected thee, &c.* yet upon a ſecond requeſt, when *Saul* ſaith to him, *yet honour me now, I pray thee, before the Elders of my people, and before Iſrael*; *Samuel* grew for the Common peace and publick good, and to prevent the dangerous miſchiefs that might enſue, if Soveraign authority, by ſuch a man as he was, ſhould ſeem in any meaſure to be ſlighted or diſ-regarded, he doth yeeld to the Kings deſire to honour him before the people, *and turned*

of the valley shall pick it out, and the young Eagles shall eat it, Pro. 30. 1

Thirdly, and lastly, Consider the mischief that will follow, if Soveraign authority be once made vile. * *Nisi esset metus regni*, said *Rabbi Hananiah*, *alter alterum vivum devoraret*. Let fear of authority be laid aside which must needs be when it is made vile, and confusion suddenly must be expected. It is worth your noting that you read *Iosh.* 4. 14. *The Lord magnified Ioshua in the sight of all Israel, and they feared him*. The wise *God* knows, that authority the more it is honoured, the more also it is awed and reverenced by the people; and therefore did he magnifie *Ioshua* in the sight of all *Israel*, and the effect was answerable, they feared him indeed. To the like purpose ye finde, that after *Saul* had committed that great sin in spa-

* *Drus. Apophth. lib.* 1.

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ing *Agag* the King of the *Amalekites* and the cattell, and had therefore ſharply been reproved by *Samuel* the Prophet, *Saul* at length making ſome confeſſion of his ſin, and deſiring the Prophet to go with him to worſhip the Lord, though *Samuel* at the firſt refuſed, ſaying, *I will not return with thee, for thou haſt rejected the word of the Lord, and the Lord hath rejected thee, &c.* yet upon a ſecond requeſt, when *Saul* ſaith to him, *yet honour me now, I pray thee, before the Elders of my people, and before Iſrael*; *Samuel* now for the Common peace and publick good, and to prevent the dangerous miſchiefs that might enſue, if Soveraign authority, by ſuch a man as he was, ſhould ſeem in any meaſure to be ſlighted or diſ-regarded, he doth yeeld to the Kings deſire to honour him before the people, *and turned*

again after Saul, 1 *Sam.* 15. 25,26, 30, 31.

Well then, these premisses considered, that is, the charge and Commandement of *God* more then once given, Saint *Paul* judgment in the point, and practice answerable, with these reasons out of Scripture thus manifested, we may well infer this conclusion, surely, *It is not fit to say to a King, thou art wicked*; or if you will give me leave, from

* In his Cōment on the Text. *S. *Hierom* also doth count it a kinde of madnesse.

* *Lavater* a judicious and pious expositour, to borrow a few words, thus we may expresse it *Sapiens & mentis compos non facile dicet Regi suo, &c.* * *A wise man and one that is well in his wits will*

cat audientes, ne ira & furore superati in male dictum & in detractionem Regum & Principum prorumpamus. Hieronym. in Eccles. 10. 20.

not eaſily utter bitter, and reproachfull ſpeeches concerning his King, the Lords annointed.

First then, to apply it, this may Leſſon us of the Clergy, not to bring ſuch maledictions with us into the Pulpit; ſuch evill ſpeeches concerning ſupream Authority, neither directly nor indirectly. *A naughty perſon*, ſaith Salomon, *winketh with his eyes, he ſpeaketh with his feet, he teacheth with his fingers. Prov.* 6. 12, 13. that is, by very nods and ſignes, he will make the bitterneſſe of his minde underſtood; but much more powerfull are his words, though they be but even indirect Glances. Oh how many young Divines have we, (I will not ſay *Prodierunt Oratores novi, &c.*) how many young Divines have we in theſe dayes, that chooſe for the Pulpit ſuch Theams, and frame for their Auditory ſuch

* *Cicer. de ſenectute.*

diſcourſes as to themſelves ſeem moſt choice Pieces, and power-full Engines, to inſtill into the Subjects hearts (though ſometimes covertly and indirectly) evill thoughts, concerning the ſacred Perſon of their dread Soveraign? ſurely, there is in reproachfull words a degree of * Murther, in taking away the good name; and what a fearfull thing is it to murther a King? Beſides *God* and the King uſually go together in Scripture, both in the honour that is due, and in the wrong that is done to them; the Duties certainly are conjoyned, *Fear God, Honour the King*, 1 *Pet.* 2. 17. and the ſins ſurely go not far aſſunder. * *Super Imperatorem non eſt niſi ſolus Deus qui fecit Imperatorem.* He that ſhall preſume ſo high as to ſpeak evill of *God's Vice-gerent*, hath but one ſtep higher to reach *God* himſelf. The charge

* Matth. 5 21,22.

Their Tongues are ſwords, &c. Pſal. 64. 3.

* *Optat. Milevit. lib.* 3.

charge was falſely layd indeed a-
gainſt *Naboth*, but the manner of
the charge ſhews what their o-
pinion was, that to blaſpheme
God and the King go hand in
hand, 1 *Kings* 21. 10. They that
be in Supream authority, it can-
not be denied, but * *interdum non levibus vitiis laborent*, they have
ſometimes their errours, and
thoſe not little ones; but what
then? *tamen à nobis ea divulganda non ſunt*, though it be ſo, yet we
may not publiſh nor divulge
them. It hath been alwayes e-
teemed an unwarrantable
courſe, before the people to
make Promulgation of the Prin-
ces miſcarriages. If it be but a
private man, whoſe errours are
known to thee, Our Saviour bids
thee tell *him his faults between thee
and him alone*. *Math.* 18. 15. and
how much more unjuſtifiable is it
then in a Popular audience to ca-

* *Lavater in hunc locum.*

lumniate the doings of a Prince! *De peccatis Principum apud plebem conqueri, est seditionum Semina jacere*, saith * *Wolphius* a Learned Divine, and Civilian both. To complain unto the People of the Princes errours, is nothing else but to sow the seeds of sedition.

And *Melancthon*, that famous and Learned Divine, that was so great an assistant unto *Luther* in the Reformation, doth within the compasse of two or three pages in *Octavo*, no lesse then three severall times, speaking of the Magistrate, declare his judgement in this behalf.* *Non minima pars est honoris, errata eorum nostra Patientia tegere, sicut filii Noae majores natu tegebant Patrem.* *It is a little part of honour* (saith he, speaking of the honour due to Magistrates) *to cover their errours by our Patience, as the elder Sons of* Noah *did hide their Fathers nakedness*

* *Wolph.* in 2 King. 12. 7. *fol.* 291. *Tigur: excus. per Christoph. Froschon. Anno* 1566.

* *Scholia Phil: Melanct: in Coloss. cap.* 2. *propefinem extant Phil: Mel: & Scholia in Epist: ad Coloss. & enarratio Epist: ad Col.*

nakedneſſe; and again a little after, ✠ *Nihil eſt vulgarius quam de Magiſtratibus queri, &c. Nothing is more common, then to complain of Magiſtrates; the Benefits we receive by them, no Man doth conſider; their vices all Men behold; one Man accuſeth their negligence, another their cruelty, even as* Abſolom *did calumniate his Father. At ejuſmodi Querelas prohibet Scriptura, cum inquit, Principi populi tui non maledices. But ſuch complaints*, ſaith he, *the Scripture doth forbid, when it ſaith, thou ſhalt not curſe the Ruler of thy People.* And yet again a little after, *neque vero eſt voluntas Dei ut criminatione aut ſeditionibus eorum vitia emendentur; It is not the will of God that either by crimination or ſedition, we ſhould go about to amend their errours*; thus he: And if this be a courſe univerſally unwarrantable, how much leſſe fit is it for Miniſters and

✠ *Nihil eſt vulgarius quam de Magiſtratibus queri, beneficia quæ per illos accipimus nemo intelligit, vitia omnes vident, alius negligentiam, alius ſævitiam accuſat, quemadmodum calumniabatur Patrem* Abſolon. *ibid.*

diſpenſers

diſpenſers of the word of God
their Duty is to be Meſſengers o
Peace, to be Ambaſſadour
for Chriſt the Prince of Peace
to lead People on, in the waye
of Peace, and as for thoſe tha
ſhall do otherwiſe, the Apoſtl
Saint *Iude* doth reckon them
but Seducers and falſe-Teachers
and doth ſtigmatize them wit
this infamy, that they, who de
ſpiſe dominion, and ſpeak evil
of Dignities, are *filthy dreamers*
that is, are deluded with dreams
as they that nocturnally *defile th*
fleſh. Iude 8. And how heinou
a ſin this is, the Apoſtle ther
ſheweth by the example of *Mi*
chael the Arch-angel, who durſt no
bring a railing accuſation, no, no
againſt the Devill himſelf; if a
Angell, an *Arch-angell* durſt no
bring bitter and reviling words
ſo much as againſt the Devill
judge ye, whether it be a trivial

tranſ

reſſion for a ſubject to be guilty
f ſuch a ſin againſt his dread
overaign.

Why, but is it not the duty of
Miniſters to reprove even the
reateſt for their offences? True
is; ſo the reproof be a reproof
deed, and not a reproach. A
proof indeed that is to be ac-
unted, which is given to the
ce of any man in his own pre-
nce, when the ſin is diſcovered,
nd the wrath of *God* due there-
to manifeſted. And thus (yet
ll remembring their ſuperemi-
ncy, with humble * obſecra-
ons, rather then bitter repre-
nſions) we have warrant to
al even with Kings, when
rbis uti oportet. Plutarch Apophth: and *Na-
an* came to *David* with a Parable. *Nec Re-
e ſumus dignitatis immemores*, ſaith *Fulgen-
s*, writing *ad Regem Traſimundum, lib.* 1.
n procul ab initio.

* *Qui libere cum Rege colloqui vult, byſſinis*

thereunto called. So did *Eli*
deal with *Ahab*. 1 *King*. 18.
and 21, 20. So did *Azariah*
Priest with King *Vzziah*, it p
taineth not to thee, &c. 2 *Chr*.
18. and *Iohn the Baptist* with *Her*
It is not lawfull for thee to have
Brothers wife, *Mark*. 6. 18. A
if the Preachers at the Court
any way fail, as occasion shall
quire, to do their duty in this
halt, they must expect to give
account thereof unto Almigh
God. But in the Kings absen
unto his Subjects, behind
back, as the saying is, to spe
evill of him, this cannot go for
reproof, this can neither info
him, nor reform him, nor
way tend to his amendment,
is a meer reproach and calumn
tion. Give me a Prophet,
example of one Prophet, that
ever before the people reprehe
the errours of a Magistrate

e Magiſtrates abſence, but one-
ſo far as the people were in-
olved in thoſe errours, and be-
ame guilty by obeying their ſin-
ll commands. Thus the Pro-
het *Micha*, *cap.* 6. when he ſaith,
erſ. 16. * *The ſtatutes of* Omri *are*
ept, doth not ſo much blame the
rince for making thoſe Statutes,
the People for keeping of
em: But give me a Prophet
at ever did to the people de-
im of the errours of his Sove-
gn, as they were ſimply his
n errours. I will give you a
n of Belial that did ſo, that is,
bſalon, who ſlandered his Fa-
er, and ſpoke evill of his Go-
nment in his Fathers abſence;
re is no man deputed of the King
hear thee, ſaid he, 2 *Sam.* 16. 3.
y, I will give you a Prophet
d a Propheteſſe that did ſo
; but whether they did well,
whether it be ſafe to tread in
ir ſtepps, judge yee. *Miriam*

* A Scripture much inſiſted on to countenance diſobedience; though the Prophet doth not reprove them for paſſive obedience; neither have we (God be thanked) an *Omri* to Reign over us.

and *Aaron* though otherwise the
Saints of the Lord, yet out of too
great an opinion of themselves
one time they fell into this dan
gerous sin of Sedition; *The*
spake against Moses the chief Ma
gistrate, *Numb.* 12. 1. And *the*
said, that is, to the people the
said, *hath the Lord indeed spoke*
onely by Moses? *ibid. vers.* 2. *Mos*
his fault was, he had married a
Ethiopian woman, *ibid. vers.* 1. th
is, one of another religion,
Gentilisme at least may be cou
ted Religion; and so powerfu
she was with *Moses* her husban
that she was some hinderance u
to him in the Worship of Go
and exercise of Religion, for t
necessity brought her to it,
would not suffer her husban
according to the Ordinance
God, to Circumcise his child; an
when unavoidable necessity h
wrung from her a consent ther
unto, yet it was not without

reat deal of bitterneſſe, *ſurely a bloudy Husband art thou to me, this ſhe ſaid becauſe of the Circumciſion,* Exod. 4. 24, 25, 26. This was e fault that they took occaſion reprehend in *Moſes, and they ake againſt him*, the Text ſaith, *cauſe of the Ethiopian woman*, in at *Numb.* 12. 1. but ſee how arply they are reprehended by e Almighty for this ſeditious rriage of theirs; *wherefore were not affraid to ſpeak againſt my vant* Moſes? *ibid. verſ.* 8. and is added, *verſ.* 9. that *the anger the Lord was kindled againſt em*, yea ſo kindled that he with- ew *his preſence*, and *the very loud departed from of the Taber-* * Upon *cle*, and all this was done with- the Sediti- t any complaint of *Moſes*; nay, on of a ſorely was the Lord offended, few, the Taberna- and whole Aſſemblie are deprived of glorious preſence of God.

that *Miriam* who seems to have been chief in the transgression, (for though she were but the sister, yet she is mentioned in the first place, and set before *Aaron* the brother, *ibid. vers.* 1.) she, I say, for this offence is smitten with leprosie, and though *Moses* himself did most earnestly make intercession unto the Lord for her, yet could he not wholly take of the punishment; for seven dayes at least she must endure the leprosie, and be shut out of the Camp, *ibid. vers.* 10---15. Let them that like the reward, if they think good, follow the example.

True indeed, ye shall finde sometimes how the Saints, especially in the Psalms, do complain and make their moan unto the *Almighty God*, concerning the tyrany of ungodly Rulers, as * *Psal.* 2. 2. *The Kings of the Earth set themselves, and the Rulers take counsel*

* A Scripture that was likewise abused to disquiet the people, though the Psalmist there speaks not of his own Soveraign.

counſell together againſt the Lord, and againſt his Anointed; and * *ſhall the throne of iniquity have any fellowſhip with thee, which frameth miſchief by a Law? Pſal.* 94. 20. Many other places might be mentioned of the like nature, but generally ye ſhall obſerve, thoſe complaints were made to *God*, not to the People. *David* that goes by common repute for the Authour of the Book of *Pſalms*, and was indeed the Authour of the greateſt part of them, though in many places he complains unto the Lord of *Sauls* cruell dealing with him, yet thereby to diſhonour, and vilifie King *Saul* before his ſubjects, this ſurely was far from him; for look into the ſtory, in the firſt Book of *Samuel*, and there ye ſhall not finde ſo much as one evill word uttered by *David* concerning *Saul*, no not to his own deareſt friends and

* The ſeditious handling of which words gave occaſion to this Sermon.

and neereſt allies. When *Abiſa*
his Siſters Son, would needs pe
ſwade him to make uſe of the op
portunity offered, and to diſpatc
King *Saul* out of the way, th
worſt word that *David* utte
againſt him, was, *the Lords A*
nointed. The Lord forbid, that
ſhould ſtretch forth my hand agai
the Lords Annointed. And as fo
the Pſalms, wherein he mak
his moan to the Almighty,
may probably conceive, th
came not abroad to publike vie
till after *Sauls* death; for ſo it
evident of ſome other parts
Scripture, that it came not abro
preſently ſo ſoon as it was pe
ned, as is eaſie to be collect
out of *Prov.* 25. 1. There
read of Proverbs of *Salomon*, th
were copied out by the men
Hezekiah; between *Salomon* a
Hezekiah, there paſſed 270. yee
and all this while ſome of *Sa*

ons Proverbs lay hid, and may ot ſome of *Davids Pſalms* be ept cloſe for a long time, as well s ſome of *Salomons Proverbs?* ut ſeeing we have fallen upon e mention of *David*, Oh that e would take him for our Pat- rn! A Prophet he was worth r imitating, a man after *Gods* vn heart, and if ye look on his neral all Elegie for *Saul*, as it is lated 2 *Sam.* 1. Ye ſhall ſee w he carryed himſelf in this rticular; *Saul* ye know what ungodly Prince he was, he rſecuted *David* as a Partridge on the mountains, his own n *Ionathans* life was indangered him, his heart was full of ſchood and Treachery, encou- ging *David*, as he pretended, to ht the *Lords* Battells againſt the *iliſtins*, when the intent and ire of his heart was, that *Da-* by their hands might be mur-

thered, promiſing withall to giv
him *Merab* his elder daughter t
wife, which yet as appears, h
had no purpoſe ever to pe
form; the *Gibeonites* he ſlew co
trary to Publick Oath, and
leſſe then fourſcore and five
the *Lords* Prieſts did he cauſe
one time barbarouſly to be mu
thered, 1 *Sam.* 22.18 upon h
ſervants did he beſtow oth
mens fields and vineyards, 1 *Sa*
22. 7. as it was foretold the
raelites before hand, ſhould b
fall them by the King who
they deſired to have over the
1 *Sam.* 8. 14. he conſulted wi
Witches, and many other ſi
beſides was he guilty of; for
evill ſpirit was upon him, and
muſt needs go whom the De
drives; and yet notwithſtandi
all this, in that Epitaph or Fun
rall Elegie, *David* doth not
much as touch upon any one

is vices, onely he takes notice of he good things that were in im, and commemorates the hap- ineſſe they enjoyed under him. ook upon the very entrance of he Song, and thus it begins, *The eauty of Iſrael is ſlain*, 2 *Sam.* 1. 9. this glorious title he giveth nto *Saul*, becauſe he was King, as d as he was; *The Beauty of Iſrael*: ter this he proceedeth to ſpeak his valour, and other vertues, *he ſword of* Saul *returned not pty, &c. ibid. verſ.* 22, 23. and en at length he comes to the ppineſſe the people lived in der his Government; *ye daugh- rs of Iſrael, weep over* Saul *who athed you in Scarlet with other lights, who put on ornaments of ld upon your apparell, verſ.* 24. ey for the generall did live hap- y under him, though ſome few d endured hard meaſure from m: and thus *David* ye ſee,

when he hath occasion unto the people to speak of their Sove raign, he hides his vices, he commends unto them his ver tues; this becomes Prophets Let us take him for our pat tern.

I meddle not with that un happy Difference between Hi Majesty and *His Parliament a business I tremble to think on only my Prayers are, that th Most High God, the God o Peace, who maketh War t cease, when he pleaseth, in all th world, would of his great merc finde out some Reconciliation and cause this unnaturali War t cease, and settle once again Pea in our Borders; but this we ma observe in the language of th Honourable House, they are mo sparing of His Majesty then ma ny particular men of mean con dition. They charge His Maj

*So it was then accounted among us.

stie

ies evill Counſellours, they ſel-
om aſcend ſo high as to touch
he Throne; but however, though
ſometimes they do, yet who
nows not what a vaſt difference
here is between that which goes
or the whole repreſentative Bo-
y of the Kingdom, and one
ingle private man? *tibi privato*
è muttire quidem conceſſum eſt. It
not lawfull for thee a private man
much as to open thy lips; ſaith
artwright on *E cleſ.* 10. 20. and
e was wont to be of ſome e-
eem among us; and therefore
et that of Saint *Iude* foremen-
ioned ever be remembred by us,
hat for Seducers and falſe-
eachers by the *Holy Ghoſt* they
re all eſteemed, that deſpiſe Do-
inion and ſpeak evill of Digni-
ies, that is, of the perſons of
hoſe that are in authority, as by
he inſtance of *Michael* and the
Devill in the next verſe there

* This was ſpoken not to juſtifie the one, but to convince the other.

moſt plainly appeareth.

Why, but did not the Pro
phet ſpeak ſomewhat bitterly o
King *Zedekiah*, when thus h
ſaith, *Thou prophane wicked Prin
of Iſrael*, *Ezek.* 21. 25. the Kin
being in *Iudea*, and the Prophe
far enough from him, even i
Babylon? and were not our *Sa
viours* words of the like natur
concerning *Herod*, *Go and tell th
Fox &c. Luk.* 13. 32.

Before ye receive a direct an
ſwer hereunto, this Know, tha
when we meet with a doubtfu
place of Scripture, that ſeems t
contradict a plain Text, or a fe
doubtfull places, that ſeem t
contradict a cloud of evident
witneſſes, the doubtfull place
are by Expoſition and in
terpretation ſeriouſly ponder
on, to be reduced to the ſence o
the plain Text, not the plain Pre
cepts, to the doubtfull places; ſo
that

hat, no doubt ariſing either from heſe Scriptures now mention-d, or any other beſides theſe, hough perhaps it may be a oubt at firſt view, by every un-erſtanding not eaſie to be clear-d) May in any wiſe warrant us o tranſgreſſe the Rules, which oncerning Magiſtrates, the *Al-ighty* in his word hath ſo plain-y preſcribed to us; And this ay ſerve for an anſwer in gene-ll; but now more particularly o each of theſe Scriptures; and rſt for the firſt, it's true, the rophet *Ezekiel* did thus ſharply ebuke the King, and that alſo hen he was far abſent from the ing, but I anſwer,

1. For the ſharpneſſe of the reproof, the Prophet was in-ſpired with an extraordinary ſpirit (which every Miniſter hath not) ſo to reprove the King b.cauſe of the Kings extra-

extraordinary ſins, for *he did that which was evill in the ſight of the Lord his God, and humbled not himſelf before* Jeremiah *the Prophet ſpeaking from the Mouth of the Lord; and he alſo* *rebelled *againſt King* Nebuchadnezzar *who had made him ſwear by God, but he ſtiffened his neck and hardned his heart from turning unto the Lord God of Iſrael*, 2 *Chron.* 36. 12, 13. theſe were heinous ſins, and therefore was the Prophet *Ezekiel* extraordinarily ſtirred up by the Spirit of the Lord to give him ſuch an unuſuall ſharp reproof

2. For the abſence, he was a ſtate-Preacher, and directed his Speech to the King, and ſent it from *Babylon* to *Hieruſalem* by the Embaſſadours, that were *come thither from *Zedekiah*; and ſo it was all one as

*He was not then the ſupream Magiſtrate, but a Rebell againſt his Soveraign and had broken his oath of Allegiance, Ezek. 17. 15, 16, 18.

*Jer. 29. 3.

if he had delivered it in preſence before the King.

To the ſecond, concerning that of our *Saviour* to *Herod*, I likewiſe anſwer,

1. The *Phariſees* came to our *Saviour* like Foxes and abuſed *Herods* name, (as the Kings name is ſometimes falſely pretended) *get thee out*, ſay they, *and depart hence, for* Herod *will kill thee*, *Luk.* 13. 31. this was a meer forgery of theirs, for *Herod* had no ſuch purpoſe, he being glad, as is mentioned afterward, that he had an opportunity to ſee our Saviour, whereof he had had a deſire a long ſeaſon, *Luk.* 23. 8. and therefore it is conceived by *Theophylact* and *Euthymius*, that our *Saviour* directs his Speech to the *Phariſees* here preſent, not to *Herod*; and that ſo much the rather, becauſe

the words in the Originall are ἀλώπεκι ταύτῃ, *this Fox*. *Fox*, in the singular number doth seem to point at *Herod*, but the Pronoun Demonstrative, *this*, doth seem to point at the *Pharisees* there present, as if he should have said, go tell your own fox-like hearts, &c.

2. Grant it be directed to *Herod*, yet who of us may dare to take that upon him which our *Saviour* might, or who of us can know the hearts of Kings as our *Saviour* did? it is not warrantable for us, no not toward inferiours, alwayes to imitate our *Saviours* expressions; is it lawfull for us in the course of our Ministery to say of any particular man, * he is a Devill? or to call any particular company of persons * serpents, and generation

* Joh. 6. 70.

* Matth. 23. 33.

of

of Vipers? if not to inferiours, much leſſe may we think his example will warrant us towards our ſuperiours.

And therefore ſeeing there is nothing to juſtifie us, and ſo many things to condemn us, if we walk in this unwarrantable way, let us hereby be admoniſhed for Conſcience ſake, to forbear all ſuch invectives, for *it is not fit to ſay to a King, thou art wicked.*

As it ſerves to leſſon us of the Clergy, ſo the people alſo from hence may take notice of their Duty too, and that in two reſpects,

Firſt, that they take no delight in hearing ſuch things, as tend to the vilifying and diſhonouring of ſacred Majeſty. A ſtrange corruption there is in our nature, we are all willing to hear of other mens duties rather then

* He that goeth about to perswade a multitude that they are not so well governed as they ought to be, shall never want attentive and favourable hearers. *Hooker. Eccles. Polit. lib.* 1. the very first words.

our own; and * nothing doth please better in these dayes then bitter invectives against miscarriages of Authority, and I will shew you some reason for what I say,

1. The great concourse and flocking to such Preachers, from whom such discourses are expected.

2. The diligent attention given to them; while Christian Duties are Preached, that tend to salvation of Souls, how do some willingly give themselves to sleep? how do others of the female sex especially, play with their Children? but let there be some Bitter discourse against Soveraign Authority, how do they shake off all Drowsinesse? not suffer their Children to Quap? and listen with all the best attention that possibly they can afford?

3. Th

3. The applauſe that is given after ſuch a diſcourſe hath been heard: *An excellent man, an admirable Sermon, ſweet matter, would we might have more of it; it was but too ſhort, &c.*

I cannot here but remember that of * *Seneca, ſunt ulcera quædam quæ nocitura as manus appetunt.* Some kind of itching ulcers there are that love to be rubb'd, when yet by the rubbing the diſeaſe is increaſed. Such an itching ulcer there is in the eare of many hearers of this kinde, they love to hear of the failings of ſuperiour powers, and the more they hear, the worſe they are; the more doth diſloyalty and forgetfulneſſe of duty creep into their hearts. But, *Beloved*, let me put you in minde of that of our *Saviour. Mark.* 4. 24. *Take heed what yee hear*, and *Luk* 8.18. *Take heed how*

* *De Tranquill. anim. cap.* 2.

how ye hear. First, be not desirous to hear that which is not fit to be spoken, *take heed what ye hear*; or if unexpectedly ye do hear such things, yet hear it not with delight, *Take heed how ye hear*; ye shall give an acount of your hearing, both *what*, and *how* ye have heard. This ye know, that he who receives an evill report against his Brother, his Equall, is not fitly qualified to be reckoned among * the Citizens of *Zion*. *Psal.* 15. 1. 3. how much lesse he that receives a reproach against his Superiour, his Soveraign? and therefore stop your eares, take no delight in hearing such contumelies against Authority; and surely, this will be one means to further Peace. It is to be feared in this great difference there are fomenters on both sides; There may be such on the Kings side, and how they

* *Detrahere, aut detrahentem audire, quid horum damnabilius sit, non facilè dixerim. Bernard. de Consideat. lib. 2. prope finem.*

re cenſured, that ſtir up the Kings of the earth to war, ye may ee, *Revel.* 16. 13. *unclean ſpirits ke unto Froggs. Spirits*, becauſe y Profeſſion, ſpirituall; *unclean*, Becauſe of their unwarrantable Practiſe; *like Froggs*, becauſe of heir clamorous Loquacity; ſuch ſay, there may be on the Kings ide, and it is too evident there re thoſe that ſtir up the People on the other ſide, and why hey may not receive the ſame enſure I know not; but this I m ſure of, the withdrawing the Eare from ſuch Preachers, is the way to make contention ceaſe, *Take away the fewell and the fire oeth out*, *Prov.* 26. 20.

Well, this is the firſt thing concerning the people, that they ake no delight in hearing ſuch diſcourſes.

The ſecond is, that they take no liberty to vent concerning the King,

King, evill and diſhonourab
ſpeeches themſelves. The a
gument in this caſe holds goo
alſo; he that backbiteth h
equall, ſhall be no Citizen
Zion. *Pſal.* 15. how much le
he that backbiteth or ſpeake
evill of his Prince? A ſtrang
proneſſe there is in our corru
nature, if we conceive our ſelv
a little wronged; or that we ca
not obtain things according t
our minde, preſently to let loo
our tongues even againſt our be
ters, and not to ſpare Supream
Authority it ſelf; nay, too read
hereunto ſome be, though the
be no cauſe given them; ſuch
one was *Shimei*, who railed ſo bi
terly on King *David*, *Come ou
come out, thou Bloudy man, and th
man of Belial*, 1 *Sam.* 16. 7. *Davi*
had done no wrong to him, onel
he took advantage of the time
which then did favour every on
tha

hat was *Davids* Enemy, and ome wrong he conceived had een done by *David* to his Couſin ing *Saul*; but mark what be- me of this man that ſo inveigh- d againſt the King: *David* deed pardoned him, 2 *Sam.* 19. . but by the juſt hand and Pro- dence of *God* he was brought to Malefactours end, 1 *King.* 2. 6. ye know that of the wiſe an, *The wrath of a King is as eſſengers of Death, Prov.* 16. 14. *d whoſo provoketh him to anger neth againſt his own ſoul, Prov.* 0. 2. ſurely *David* had juſt cauſe be wroth with *Shimei*, for ough he had unjuſtly ſhed ſome nocent blood, yet he ought not ill, and by every one to be up- raided with it, and therefore ough *David* pardoned him, t *God* made that wrath which *David* had ſo juſt a cauſe to onceive, to become as Meſſen-

gers of death unto him; and will not the Lord ſtill make his own words good? hath he ſaid, *the wrath of a King is as Meſſengers of Death*, and ſhall it not be ſo? think upon that of our Saviour, *Heaven and earth ſhall paſſe away, but my words ſhall not paſſe away*, Matth. 24. 35. no, not *one jot, or tittle of it*, but ſhall all be fulfilled, Matth. 5. 18. and therefore delight not to hear, be not ready to ſpeak any evill of the King, for *a Bird of the aire ſhall carry the Voice, and that which hath wings ſhall tell the matter*, Eccleſ. 10. 20. Such was their care in thoſe dayes, they durſt not * openly ſpeak evill of the King: But ſee, ſtrange wayes the Lord hath to bring this ſin to light, though it be never ſo ſecret; and ſtrange wayes alſo he hath to bring it to puniſhment even when the King hath * pardoned it.

* As is implyed by forbidding it to be done in the thought or bed-chamber, in that *Eccleſ.* 10. 20.

* As in that inſtance of *Shimei.*

We

Well then, to conclude; let us all both of Clergy and Laity, be carefull to obſerve that counſell, and to practiſe that Duty commended to us by the Apoſtle, *Fear God, Honour the King*, 1 *Pet.* 2.17. *Render unto Cæſar the things that are Cæſars, and unto God the things that are Gods*, ſaith our Saviour, *Matth.* 22. 21. Nay, we render not unto *God* the things that are *Gods*, unleſſe for his ſake we render unto *Cæſar* the things that are *Cæſars*; and therefore let *Cæſar* have our honour and Reverence, yea though in every point perhaps he may not be ſuch as we would have him to be. *Si Magiſtrorum vita jure reprehenditur, oportet ut eos ſubditi etiam cum diſplicent, venerentur*, *Greg. Moral. lib.* 25. *cap.* 22. for *Magiſtrorum* put *Magiſtratuum*, and it will hold more ſtrongly; if the life of the Magiſtrate de-

ſerve juſtly to be blamed, yet
ought he by his Subjects, even
when he pleaſe them not, ſtill to
be honoured. We juſtly cry out
upon the Papiſts for aboliſhing
the ſecond, upon the Libertines
for nullifying the fourth; let us
take heed, we be not guilty of the
ſame ſin in making void the fifth
commandement. Have there been
any miſtakes in our Dread Sove-
veraign, as there is no man living
free from errours (and yet by
certain Relation of thoſe that
have well obſerved him, he is a
Pattern of Piety to thoſe that are
about him; but I ſay) have there
been any? are there yet any?
why, yet do not thou faile like-
wiſe to do thy Duty; Three
things belong to thee in this Be-
half,

1. Pity him. Though we
may deceive our ſelves in our
owr miſ-apprehenſions too

for who knows the Kings heart? and the beſt conſtruction that may be, we ought to make of every mans actions, much more of the Princes. But be it ſo, that there be indeed reall errours, yet thy duty is to pity him, not to revile him; thou knoweſt not what ſtrong temptations he hath to wreſtle with, * *ſocium tuum priuſquam ad locum ejus adveneris, ne judicato*, ſaid *Rabbi Hillel. Cenſure not thy Brother* (much leſſe thy Father) *till thou haſt ſtood in his place*, and haſt tryed the difficulties of his ſtanding. * High places are ſlippery places, and were it not

* *Druſ. Apoph. lib.* 1.

* *The ſecret lets and difficulties which in publique proceedings are innumerable and inevitable, they* (meaning the multitude) *have not ordinarily the judgement to conſider*, Hooker, ubi ſupra.

groſſe inhumanity, if thou ſhouldeſt ſee a man wreſtling with a Lyon, to adde unto his troubles by flinging dirt and ſtones at his face?

2. Help him with thy prayers. A heavy burthen there is upon the Kings ſhoulders; and for this cauſe, as *Salomon* did pray ſo earneſtly in his own behalf, 1 *King.* 3. 9. ſo did the Pſalmiſt pen a prayer to be uſed by his Subjects in behalf of their King, *Pſal.* 72. 1. and this by the Apoſtle is required of us all, that *Supplications, Prayers, Interceſſions, and giving of thanks be made for all men, for Kings and for all that are in Authority, that we may lead a quiet and peaceable life, in all godlineſſe and honeſty,* 1 *Tim.* 2. 1, 2. And did we pray for them as we ſhould, we would be leſſe inclinable to

ſpeak

ſpeak evill of them. What, * *out of the ſame mouth bleſſing and curſing? My Brethren, theſe things ought not ſo to be.*

* *Iam.* 3. 10.

3. Amend and reform thine own wayes. The *Almighty* doth ſuffer *Rulers ſometimes to do amiſſe, and to be worſe then they ſhould, that ſo he may puniſh the iniquity of the Subjects. It is ſaid, 2 *Sam.* 24. 1. That *the anger of the Lord was kindled againſt Iſrael, and He moved* David *to number the people*: this *He*, as it is expounded, 1 *Chron.* 21 1. was *Satan*; but *Satan* therein was but *Gods* inſtrument. The people had ſinned, God was angry; that they may be puniſhed, the King by divine permiſſion is led into an errour. To the like purpoſe ye read of King *Zedekiah*, 2 *King.* 24. 19, 20. Surely we have had by ſucceſſion

* *Secundum merita ſubditorum tribuuntur perſonæ regentium. Greg. Moral. lib.* 25. *cap.* 20. and again, *pro qualitatibus ſubditorum diſponuntur acta regentium. ibid.*

sion an happy continuance o
severall gracious Princes, an
for many yeers we hav
lived under them in muc
happinesse and prosperity no
to be paralleld in other ages
or by other nations. * But *Je*
surun waxed fat and kicked; ou
long peace and great plenty
hath begot aboundance o
pride, wantonnesse, excesse, se
curity, and other abominabl
impieties: for these sins *God*
hath a controversie with us
and through the anger of God
upon us for these sins have we
not cause to beleeve that some
errours in Government may
have been committed for our
punishment? Oh, therefore
let us judge our selves, not
speak evill of the King; let us
condemn our selves, not ca
lumniate the Lords Anointed.
If there be any thing amisse in
him,

Deut. 32. 15.

him, we have cauſe to ſuſpect it is through our own default; and if there be any thing we would deſire ſhould be reformed in him, it is to be done by our Prayers, not by our criminations; by the amendment and Reformation of our own wayes, not by the malevolence and bitterneſſe of our Tongues.

Theſe things, *Beloved*, belong nto us. *Let us* * *ſtudy to be Quiet nd do our own Buſineſſe*, namely hoſe Duties that do concern our lves; Let us not be Eagle-eyed broad, eſpecially above us, and ot diſcern what faults there are at ome; Let no evill words againſt overaign Authority upon any ther ſuſpected or known errour op from thee, ſeeing by that ve- act thou doeſt attract upon y Soule that very thing which eagerly thou reprehendeſt,

* 1 *Theſſ.* 4. 11.

even the guilt of no light Transgreſſion: *for to ſpeak bitterly and reproachfully of ſupream authority it is a very unwarrantable and unlawfull thing.* I know it is a hard matter to perſwade people to that duty they like not, and I know the obloquie that was caſt of old upon *Ieremie* the Prophet when he perſwaded the people contrary to their liking to ſubmit to that Government which *God* at that time had ſet over them; namely how that he *weakned the hands of the men of War, that remained in the City, and the hands of all the people in ſpeaking ſuch words unto them.* *Jer.* 38.4. But this, ye ſee, is the Doctrine which the Scripture teach; and had there been any other way for a Chriſtian to walk in, I would not at this time have commended this unto you. But this being the Truth, by ſo many evident Scriptures plainly con-

firmed

firmed, *God* grant us all grace willingly to hearken to it, and carefully to practice it. Now unto this *God*, the giver of grace, one in essence, three in persons, be ascribed, all honour, and glory, dominion, and Power, here and every where, now and evermore, AMEN.

A Corollarie *that was not then delivered, but now added.*

IF it be ſo unlawfull to ſay to a King, thou art wicked, that is, to ſmite him with the tongue; how is it much more unlawfull to ſtrike him with a ſword or bullet, or to take up Arms againſt him? * The conſequence is unavoidable; for as bitter words outwardly expreſſed are ſins of a higher nature then raſh anger inwardly conceived, *Matth.* 5. 22. ſo are bloody actions of the hand ſins of a deeper die then malevolent ſpeeches and bitter words of the tongue. Saint *Paul* did indeed confeſſe his error when in words he had abuſed

* With this Controverſie indeed I medled not when the Sermon was Preached, but obvious it is to every mean underſtanding, that of neceſſity this muſt follow.

ſed the High Prieſt; but when *David* by an injurious action had wronged King *Saul*, the text ſaith, *his heart ſmote him*, as intimating a more then ordinary meaſure of ſorrow for what he had done, 1 *Sam.* 24.5. and worth your noting it is, that *David* there had but cut off a lap of the Kings Robe, which a man would have thought had been no great injury and if for this *Davids* heart ſmote him, Oh! how would his heart have ak't, how would it have bled within him, if he had offered any little violence to the Kings perſon? And further it is to be taken into conſideration that *Saul* at that time * was rejected from being King, ✠ *David* was choſen and anointed to be King in his ſtead; nay, and more the hearts of the whole Kingdom were with *David*, both of the Countrey and of the Court too

* 1 *Sam.* 15.26.

✠ 1 *Sam.* 16.12,13.

fo

for the Text tells us, that * *he was accepted in the ſight of all the people, and alſo in the ſight of* Sauls ſervants: and again, * *all Iſrael and Iudah loved David*, and yet again, * *his name was much ſet by*; ſo that we may juſtly ſay, That not onely the *repreſentative body*, but the whole Kingdom it ſelf were with *David*. Now lay all theſe things together and ſee if there can poſſibly any fairer colour be imagined for riſing up againſt any Prince then was here againſt *Saul*; ſo bad and eminently vicious was he, that he was reiected of God, & (as we may juſtly * conceive) publikely known ſo to be, Another choſen & anoynted of God to ſucceed him, the hearts and votes of the whole Kingdom likewiſe following and applauding him, and yet ſo far is *David* from ſtriking the King, that he doth not onely prohibit others

* 1 *Sam.* 18. 5.

* *ibid. v.* 16.

* *ibid. v.* 30.

* For, known it was that *David* was deſigned to be his ſucceſſour 1 *Sam.* 25, 30.

others that would have done it for him, and cry out, * *the Lord forbid that I ſhould ſtretch forth my hand againſt the Lords anointed*, but alſo is wounded at the heart for taking away ſo much as a skirt of his garment from him. Indeed it's true, company he had about him for his defence, but alwayes obſerve, he fled from the King, and never made reſiſtance. Believe it, it is no little tranſgreſſion ſeditiouſly to riſe up againſt ſupream and ſoveraign authority: do but obſerve the expreſſion which the Holy Ghoſt uſeth concerning the inſurrection of *Korah*, *Dathan*, and *Abiram*, againſt *Moſes* and *Aaron*, it was * *againſt the Lord*; neither is it barely ſaid that they ſtrove againſt the Lord when they ſtrove againſt *Moſes* and *Aaron*; but thus, * *they ſtrove againſt* Moſes *and* Aaron *when they ſtrove againſt the Lord*, ſo that

* 1 *Sam.* 24. 6. & 26. 11.

* *Numb.* 16. 11.

* *Numb.* 26. 9.

hat howſoever their pretence was againſt *Moſes* and *Aaron*, yet he quarrell they had was againſt he Lord himſelf. And if God imſelf be reſiſted when Sove-aign authority is oppoſed, well nay we demand the queſtion hat *David* once propoſed; *who an ſtretch forth his hand againſt he Lords Anoynted and be guiltleſſe?* 1 *Sam.* 26. 9.

Oh that people then would ſuf-fer themſelves yet at laſt to be undeceived, and would return to heir duty and loyalty, departing rom the ſociety of *Korah* and his company, and ſtriving as the men of * Iſrael and Judah af-er *Abſalons* rebellion did, who hould be foremoſt, not with force of Arms, but with all hum-ble ſubmiſſions, to bring the King back to his houſe. A ſtrange inclination there is in

* 2 *Sam.* 19. 9, 41.

peoples hearts not onely t
⚜ Such as openly reprove ſuppoſed diſorders of ſtate are taken for principall friends to the common benefit of all. *Hooker, ubi ſupra.*
⚜ think well, but alſo obſtinatel
to perſiſt in their good thought
of them that ſeditiouſly oppo
Authority. Look upon that ſt
ry, *Numb.* 16. *Korah* and tho
rebellious Princes that were wit
him had not a few, but all th
congregation on their ſide, *ver.* 1
and though the Lord made a ne
thing, and commanded the ear
to open her mouth and ſwallo
up the Rebells and their houſes
and after that cauſed a fire t
break out, that conſumed tw
hundred and fifty more of th
ſame crew; yet on the very nex
morrow all the Congregation o
the children of Iſrael murmure
againſt *Moſes* and againſt *Aaron*
ſaying, *ye have* * *killed the peopl*

* And ſo now they cry out, the Children of God are perſecuted.

f the Lord, *Numb.* 16. 41. so
rongly opinionated were they
oncerning the worth of *Korah*
nd his Complices; but let it not
e so with us, let us not be like
nto these obstinate Israelites;
umanum est errare, incident it is
o all mankinde to erre and be
eceived, but wilfully and despe-
ately to persist in an errour, this
s scarce *humanum*, I forbear to
nention to whom this belongs.

Neither let any man say, we
re not yet convinced, and how
hen shall we change our mindes
r alter our course? Why, doth
ot that which hath been spoken,
onvince thee of the unlawful-
esse of disloyall words? and if
o, thou canst not but acknow-
edge much more the sinfulnesse
of disloyall actions. But yet a little
more to further thy delivery out
of this snare, give me leave, Oh

Christian in a few words, to pu
a case unto thee, and do thou
but suffer thy self a while to be
spectator or a stander by, that th
right may be the better discerne
by thee, and then let thy con
science judge, whether there b
not evidence enough to convinc
thee. Thus take it.

When thou shalt see two oppo
site parties contending about
point of Christianity, one ad
hering to the plain sence of th
word of God, wherein many
Scriptures like a cloud of witne
ses do unanimously agree; and th
other either wholly declining
Scripture triall, or else by strang
interpretations and uncouth di
stinctions glossing upon it, t
make it speak according to tha
opinion, which they have in thei
minde before hand conceived
tell me whether it be not easie fo
the

hee to judge, whether of the two in the right. Surely in following * plain ſence of the Scripture, when multitudes of ſeverall precepts do therein conſent and agree together, we cannot be deceived; but for humane interpretations, and uncouth diſtinctions invented to avoid that which the plain ſence in ſo many places requireth of us, therein we cannot but be deceived; and juſt thus ſtands the caſe, in this great controverſie of the Kingdom.

On the one ſide, there is the plain ſence of holy Scripture, ex-

indeed 'tis true, though many Scriptures do concurre, yet the τὸ ῥητὸν is not to be received, both becauſe other Scriptures ſhew thoſe ſpeeches are figuratively to be underſtood, and alſo becauſe ſometimes according to the letter, not onely things abſurd, but alſo in nature impoſſible, in ſuch ſpeeches are injoyned.

* Onely *cavendum eſt, ne figuratam locutionem ad literam accipias*, as Saint *Auguſt: ſpeaks, de Doctrin: Chriſtian: lib.*3. *ca.* 5. for in Sacramental ſpeeches

preſſed in many parts of divine Writ both of the old and new Teſtament; as for inſtance, a plain precept, *My ſon, fear thou the Lord and the King, and meddle not with them that are given to change. For their calamity ſhall riſe ſuddenly, and who knoweth the ruine of them both? Prov.* 24. 21, 22. Again, another as plain and powerfull, *I counſell thee to keep the Kings commandement, and that in regard of the oath of God. Be not haſty to go out of his ſight: ſtand not in an evill thing, for he doth whatſoever pleaſeth him. Where the word of a King is there is power, and who may ſay unto him what doeſt thou? Eccleſ.* 8. 2, 3, 4. What need I mention that famous place, too plain to be evaded, *Let every ſoul be ſubject to the Higher powers: for there is no power but of God. The powers that be are ordained of God, whoſoever therefore reſiſteth the*

power

power, reſiſteth the ordinance of God: and they that reſiſt ſhall receive to themſelves damnation. Rom. 13. 1, 2. Laſtly, to mention no more, *Submit your ſelves to every ordinance of man for the Lords ſake, whether it be to the King as ſupream, or unto Governours, as unto them, that are ſent by him.* 1 Pet. 2. 13, 14. In all theſe Scriptures and many more that might be produced, obedience to Soveraign Authority is plainly and expreſſely required, and in all this we know, God ſpeaks, and therefore we cannot be deceived.

On the other ſide, they that plead for the taking up of Arms, to ſtop the mouth and ſtifle the ſence of all theſe Scriptures, and to avoid the duty therein required, they bring ſtrange gloſſes, * new-found diſtinctions, & farfetcht expoſitions, but in all this

* As between the man and the Magiſtrate; between the Kings perſon & His power &c. ſuch a diſtinction did the Jewes uſe when they went about to ſtone our Saviour, *for a good work we ſtone thee not. Ioh.* 10.

Man ſpeaketh, and the languag
being contrary to the language
the holy Ghoſt, which ſo ofte
and ſo expreſſely requires obed
ence, how is it poſſible if w
hearken thereunto, we ſhou
not erre and be groſſely ove
taken? What was it that beg
ſo many abſurd errors, a
groſſe impieties among the Jew
but the Rabbinicall interpreta
ons, and Phariſaicall gloſſes
their Doctors? Hereupon it
* *Matth.* 15.6. that our Saviour * ſaith, th
made the commandement of God
none effect by their traditions; a
which of all the ten Command
ments may not be made witho
effect, if according to our ow
phanſies and pleaſures, we ma
have leave by limitations,
ſtinctions, and expoſitions,
gloſſe upon it?

And therefore ſome there b
wh

ho obſerving that the light
nd evidence of theſe Scriptures
too clear to be avoided, have
eviſed another way to walk,
firming that though the Jewes
ere thus bound to their Kings,
nd had no remedy againſt them,
they ſhould prove tyrants, yet
at it is otherwiſe with us, be-
nſe of the difference that is be-
ween the Conſtitution of our
tate & that of the Jewes, where-
n they conceive we are privi-
dged beyond the Jewes, as
eckoning that at the firſt erecti-
n of a Regall Government in
his Nation, there were ſome
Capitulations between the King
& the people, in the due perfor m-
ance whereof if the King
ſhould faile, it might be lawfull
for the people by force of Arms
to comp ll him thereunto; but
herein I pray conſider theſe
four things,

1. If the Jewes had no ſuch Priviledges, how comes it to paſſe that we ſhould have any? were the Contrivers of our Government wiſer then the Almighty that Conſtituted theirs? Indeed 'tis true the Jewes ſinned in deſiring a Kingly Government over them, yet it is evident that the Almighty had a purpoſe before hand to ſettle them into a Monarchy. The promiſe was long before made unto *Abraham*, * *Kings ſhall come out of thee*, which promiſe was principally to be fulfilled in *Iſaac's* ſeed; and therefore though the people ſinned in asking a King, yet it cannot be conceived that the Almighty in bringing his own purpoſe to paſſe, would make it the leſſe beneficiall to them (for what if ſome did not

* *Gen.* 17. 6.

not beleeve? * shall their unbelief make the faith of God without effect? *Rom.* 3. 3.) or that he would neglect in that government which himself framed, to make such provision as might best secure the honour of his own name, the purity of his worship, and the safety of his people from the tyranny of back sliding Princes; surely, if the Lord in his wisdom had fore-seen such a power in the people to have been the best means to prevent the mischiefs that might have befallen that nation, it cannot be conceived, he would have with-held, or have kept it from them; and if he saw it not to be good for

* *Iacob* used unwarrantable means in obtaining the blessing; yet forasmuch as the Lord had before hand purposed that *Iacob* should have it, it was established upon him in as ample manner as if he had not sinned in obtaining of it, *Gen.* 27.

them, why ſhould we thi
it to be good for us?

2. The Precepts in Scri
ture requiring obedience u
to Magiſtrates do not co
cern the *Iewes* onely, but th
Gentiles alſo, and thoſe na
ons moſt eminently that we
under the *Roman Empire*,
whereof our progenitors we
a part; for even then whe
the Apoſtle gave that charge,
that every ſoul ſhould be ſub
ject to the Higher Powers,
meaning thereby the *Roma
Emperour*, even then was thi
Nation ſubject to the domi
nion of the *Romans*, ſo tha
we who were of the *Gentile*
can herein challenge no privi
ledge above the *Iewes*.

3. Where ſhall this conſti
tution of our State be found
where is any record kept o
it? nay, what probability i
there

there that there was ever any ſuch thing in being? what likelyhood is there that an elevated Conquerour with the ſword in his hand ſhould ſtoop to make Conditions with a poor conquered people? certainty of Hiſtories higher then the *Roman* dominion we have none, and they were Conquerours. After them came the *Saxons*, Conquerours too, & ſeven Kingdoms here they erected: at length the King of the *weſt-Saxons* ſubdued all the reſt, and by Conqueſt made himſelf abſolute Monarch over the whole land. At laſt (to ſay nothing of the *Danes*) came *William* of *Normandie*, and that (though pretending a Title, yet) by Conqueſt too, and ſtill he bears the ſtile of a Conquerour to this day;

and ſuch an abſolute Con-
querour did he ſhew himſelf
even over our very Laws, that
he made the Laws them-
ſelves to learn another lan-
guage, ſpeaking in the *Saxon*
tongue before, but ever ſince
in the *French* dialect. Some
immunities and priviledges
were afterwards by ſome of
his Succeſſours granted to
their Subjects; but a power
to take up Arms againſt them-
ſelves did never any of them
grant. Indeed if both Hou-
ſes in their full number had
unanimouſly agreed touching
the reall being of ſuch a Con-
ſtitution; it would have cau-
ſed ſome doubt in the hearts
even of thoſe who of them-
ſelves had little inclination to
believe it: but now when we
ſee the Houſes in this Cauſe
deſerted by the greateſt part

of

of their own Members, what can we imagine, but that by their departing, they diſavow the thought of ſuch a Conſtitution?

4. If there were any ſuch Conſtitution of our State, why ſhould it now be put in execution, when His Majeſty hath promiſed, and that with ſo many ſolemn Vowes, to maintain our Religion, and to preſerve both our Laws and Liberties? Nay, if there were any ſuch *ſecret* Conſtitution of the State, doth either it, or any Law of neceſſity enable a wilfull heady Partie under pretence of oppoſing innovation, by tyranny and aſſiſtance of a forraign Power, to change the *known* Conſtitution of the State, and to introduce a forraign Government? If *Pareus* himſelf were alive

alive again, he would abom-
nate ſuch a uſe of liberty
taken up for a cloke of ma-
liciouſneſſe. This was the ſin
of the *Iſraelites*, not ſimply
the deſire of a King, but the
affectation of a novel Go-
* 1 *Sam.* 8. 5. vernment, * like unto other
Nations. Neither will the diſ-
orderly change of a Govern-
ment that is not abſolutely
evill, by any faire pretences be
excuſed, eſpecially when it
hath been long continued and
confirmed by oath. The *Gi-
beonites* by an oath of the *Iſ-
raelites*, and by long cohabit-
ing with the *Iſraelites* were
woven in among them, as it
were incorporated, and be-
come a part of their politie.
Saul in his burning zeal to the
children of *Iſrael* would have
* 2 *Sam.* 21. 2. cut them off and deſtroyed
this politie. * *In his zeal to the*

children

children of Iſrael and Iudah, the Text ſaith it was; for the wealth of the *Gibeonites* would greatly have inriched the Kingdom, and the poſſeſſion of *Iſrael* by their ruine would have been much inlarged. A faire pretence and a ſhew of ſingular zeal here is; but God is angry, and *Sauls* poſterity pay dear for it. And are not we all likewiſe bound by oath? we all have ſworn Allegiance to the King, and the King himſelf hath ſworn too, to maintain the preſent Government. And how then can it be ſafe (whatſoever ſtrange zeal may be pretended) contrary to oath to demoliſh this Government, though the Kingdom by the ſacrilegious uſurpation and alienation of Church-lands thereupon enſuing, may be much inriched?

Whether therefore we loo
upon the King, or whethe
we look upon the Kings op
posites, there is no need tha
this Constitution (if any suc
thing there be) should no
be put in execution. If w
look on the King, he vows t
preserve our Religion, Laws
and Liberties; if we look o
the Kings Opposites, there i
nothing can justly enabl
them to change that Govern
m nt that is not absolutely
evill, and wherein Christian
souls may undoubtedly be sa
ved: and why then is th
sword unsheathed against
him, to whom properly i
belongs to bear the sword
If happinesse here, and heaven
hereafter may be had with u
the sword, to whom may we
think shall all these rivers o
Christian blood now shed, be
imputed

imputed ht that great and dreadfull day?

See then, is not here enough to convince us of the unlawfulneſſe of bearing Arms againſt our lawfull Soveraign? The Scripture both by the mouth of many witneſſes moſt plainly forbid it; here is nothing but ſtrained interpretations, and an imaginarie Conſtitution left to warrant it. And are not theſe poor and weak grounds for a Chriſtian to venture his ſoul upon?

Yet one thing more there is, whereat many I know do ſtumble, and that is, the multitude of ſo many judicious and godly men that walk that way: and ſurely this muſt needs be acknowledged to be the principall part of the heavy judgement that is upon us at this day, the ſtrange diviſion that is among us, and that ſo great a number of able men

otherwiſe learned and piou
ſhould have, in this particular
leaſt, the ſpirit of error powr
upon them. And yet this is n
the firſt time that the like judg
ment hath been inflicted up
the Church of God. Never w
the Church of the *Iewes* aft
Davids dayes in better conditi
for religion then in the time
good King *Ioſiah*, and yet we ſ
what a ſtrange error they r
into, in the warre with *Phara*
Necho King of *Egypt*. In an
ror they were, for God did a
viſe them to the contrary. N
ther may we thinke that a bu
neſſe of ſuch conſequence as
war with ſo mighty a nation w
undertaken of the Kings ow
head; The whole Councell
State, no doubt, did concur
with him in it, not a Prophet
Propheteſſe (which yet in caſ
of like nature was uſuall at oth
time

mes) ſo much as once contra-
ſting; onely *Necho* their Ene-
y, the text tells us, did diſſwade
em, ſpeaking unto them *from*
e mouth of God. 2. *Chro.* 35. 22.
is not impoſſible for a multitude
ven of religious men to be in an
rror; and I ſuppoſe to any ratio-
all man it will ſeem more proba-
ble, that a part of the Church of
England, yea, the greateſt part,
may be ſuffered to erre for a few
yeers, rather then the whole
Church of God all the world
over for 1500. yeers, which yet
in ſome caſes by ſome men, we
all know, is affirmed. Nay, to
come neerer the point, do but
conſider in the buſineſſe of *Korah*,
what numbers they were, and
how eminent for religion they
were, that were in this tranſgreſ-
ſion of mutiny and ſedition;
beſides thoſe that were ſwallow-
ed up of the earth, there were no

* And
hese
wo hun-
red and
fty drew
he whole
Congre-
ation
fter
hem.

lesse then * two hundred and fif
consumed by fire; such was the
number: & for their eminency t
Text tells us, that they were *fa*
mous in the congregation; Nay,
is doubled, that we might tak
the more notice of it, *men of re*
nown. Numb. 16. 2. and if w
look on *Numb.* 26. 9. we shal
finde the *Holy Ghost* speaking o
some of them with an Emphasis
This is that Dathan *and* Abiram
which were famous in the Congrega
tion; and for what were they so
famous and renowned? Was it
not for their Religion and Piety,
that is, for the externall shew of it
at least? do not the words of
the Congregation intimate so
much unto us, calling them
κατ' ἐξοχὴν *Gods People*, when
they murmured against *Moses*
and *Aaron* saying, ye have *killed*
the People of the Lord? well, as ma-
ny as they were, and as famously

pious

ious as th
foul fau
future
arfull pu
his to ca
digion,
hould cl
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t of our
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famo
iety.
And
deceived
dury aga
given by
ot him

ious as they were, they were in foul fault, and *in terrorem* for l future Ages, they received a arfull puniſhment. I write not is to caſt an aſperſion upon digion, better it were my pen ould cleave to my fingers, but tly to warn us, That the con- t of our religion draw us not in- the like tranſgreſſion (for pride d ſelf-conceit, as appears in the me * inſtance, *Numb.* 16. 3. are incipall actors in ſedition and bellion) and partly to ſhew w little cauſe we have to be ayed even by religious mul- ades, there being in them no allibility, though they be never famous for the profeſſion of ty.

* Out of their pride they told *Moſes* and *Aaron*, they took too much upon them.

And therefore if we have been ceived, let us yet return to our y again. It is good counſell en by *Elephaz*, *Iob.* 15. 31. *Let him that is deceived truſt in vanity;*

nity; that which is our errou
let it not be our * confidence; th
which is our ſin, let it not be
ſteemed as the principall part
our ſincerity. Let us not preten
that we take up Arms for th
Lord Jeſus Chriſt; he is not wi
ling thus to be defended, he * r
buked *Peter* for drawing hi
ſword in his defence, and adde
further a generall commination
all they that take the ſword, mean
ing againſt the Magiſtrate, *ſha
periſh with the ſword*, *Matth.* 26
52. And certainly if we look ove
Hiſtories, we ſhall finde the even
of things to have been agreeable
to this commination, even in al
ages. Unneceſſary Wars have
ſeldome good ſucceſſe, eſpecially
thoſe that are taken up by Sub-
jects againſt their Soveraigns;
They may proſper for a while,
but the end is ſeldome bleſſed.
See what examples the Scripture
it

* 'Twas ſo with *Dathan* and *Abiram*, their cauſe was bad, but their confidence was wonderfull and that even unto death. *Numb.* 26. 27.

† *Matth.* 26. 52.

t ſelf doth furniſh us withall.
The *Sodomites* rebelled againſt
hedorlaomer and were taken cap-
ve, *Gen.* 14. *Zedekiah* rebelled
gainſt *Nebuchadnezzar* and be-
des many other miſeries, * had
is eyes put out. The confuſion
f *Korah* and his aſſociates was
entioned before. And did not
Abſalon likewiſe come to a
olefull end? Did it go well with
Sheba or ✠ *Adonijah*? had
Zimri peace? The * *Gaulonites*
Galilaans that among the *Iewes*
ere ſo rebellious againſt the
man Emperours, how many
ultitudes of them came to an
timely death? and among the
ſt ſome of them being at their
votion, *Pilate* came upon them
d mingled their blood with
eir ſacrifice, *Luk.* 13. 1. And
e *Iewes* univerſally, when uni-
rſally they * rebelled againſt
e *Romans*, they were wholly

* 2 *King.* 25.
* 2 *Sam.* 18.
* 2 *Sam.* 20.
✠ 1 *King.* 1. & 2.
✠ 2 *King.* 9. 31.
* *Act.* 5. 36, 37. & 21. 38. *Ioſeph: Antiq: Iudaic: lib.* 18. *cap.* 1.
* *Ioſeph: de bello Iudaic: lib.* 2. *cap.* 17. &c.

ruined and the N tion rooted out and ſcattered all the world over. Nay, there is a worſe thing yet behinde, the Apoſtle tells us th they * who *d ſpiſe dominion and ſpeak evill of dignities* (being * *murmurers and complainers*, that is, ambitiouſly factious, * *ſeperating themſelves*, as he there doth further deſcribe them) their doome is to * *periſh in the gain-ſaying of Core*, that is, they immitate him in their ſin, and they ſhall partake with him in the condemnation. And yet once again to deſcend as low as to words and ſpeeches, the Iſraelites did but queſtion with

* *Iude v.* 8. 11.

* *verſ.* 16.

* *verſ.* 19

* Though all Magiſtrates be not immediately by God himſelf ſet up, as *Moſes* and *Aaron* were, yet

they that riſe up againſt them, involve themſelves in *Korahs* ſin, and draw upon themſelves *Korahs* puniſhment, as in this place of the Apoſtle appears.

them

themſelves how King *Saul* could ſave them, and thereupon omitted to bring preſents unto him, and this very thing was imputed unto them as a heinous tranſgreſſion, and themſelves reputed for it no better then the Children of *Belial.* 1 *Sam.* 10. 27.

But on the other ſide, ſee what bleſſings God hath in ſtore for thoſe, who in all lawfull things yeeld obedience to thoſe that are over them The fift* Commandement is a Commandement with promiſe; the bleſſing of long life is promiſed to them that keep it: And the Preacher tells us, that * *whoſo keepeth the commandement* (ſpeaking of the Kings commandement *ſhall feel no evill thing.* A moſt notable example of Gods ſingular favour towards them that are obedient in this kinde, we may ſee in the *Rechabites* * *Thus ſaith the Lord of Hoſts, the*

* *Epheſ.* 6. 2.

* *Eccleſ.* 8. 5.

* *Ier.* 35. 18, 19.

God of Israel, Because ye have obeyed the Commandement of Jonadab *your father, and kept all his precepts, and done according to all that he hath commanded you, therefore thus saith the Lord of hostes the God of Israel,* Jonadab *the son of* Rechab *shall not want a man to stand before me for ever*, that is, his Posterity shall never be cut off; such a love bears the Lord to them that are obedient to their Superiours. Observe likewise the reward of obedience upon those famous Princes of Israel *Caleb* and *Ioshua*. A rebellious mutinie and sedition is raised against *Moses* and *Aaron* by ten of the Spies that were sent to search the land of *Canaan*. the relation of this mutinie we finde in the book of *Numb. cap.* 13. & 14. The ten Spies brought up an ill report upon the land, **cap.* 13. And thereupon all the congregation of *Israel* murmured against

* In the latter end of the Chapter.

againſt *Moſes* and *Aaron*, *cap.* 14. *verſ.* 2 ſuch is the miſchief of a ſlanderous report, when once it is raiſed, it infecteth thouſands. And ſuch is the * ſimplicity of the credulous multitude, every falſe report of a few ſeditious ſpirits is enough to put them into a rebellion againſt their Magiſtrates; all the congregation murmured againſt *Moſes* and *Aaron*. *And they ſaid one to another*, verſ. 4. *Let us make a Captain, and let us return into Egypt.* And when they were diſſwaded from this ſeditious courſe, they were ready with cruelty to murther their brethren that adviſed them to a more peaceable & dutifull carriage, * *The Congregation bade ſtone them with ſtones verſ.* 10.

* *Sheba* did but blow a Trumpet upon a ſlender pretence, and all *Iſrael* forſook their good King *David*, and followed the ringleader of a rebellion, 2 *Sam.* 20. 1, 2.

* That is, they ſpake one to another, that they ſhould ſtone *Ioſhua* and *Caleb*.

Here's the lively Character of
curſed ſedition, new Captains to
lead them, & a mercileſſe dealing
with all thoſe that dare gain-ſay
or oppoſe them; yea though it
be done never ſo ſweetly with
moſt friendly advice, and moſt
Chriſtian Counſell for their own
good. In the relation of this
mutinie it is ſaid of *Caleb*, that *he
had another ſpirit with him*, *verſ.* 24.
He was not like to this ſeditious
company; for *he ſtilled the people
before* Moſes, *cap.* 13. 30. And
when he ſaw their Rebellion, *he
rent his clothes, and ſpake to all the
company* to diſſwade them, though
it were to the hazard of his life,
cap. 14 6,7, *&c.* Now behold the
reward both of the one and of
the other. All the ſeditious mul-
titude are excluded, and *Caleb*
onely with *Ioſhua*, who joyned
with him, are admitted into the
Land of *Canaan*: And yet that is
no

not all, it was no little comfort and happineſſe, beſides all this unto *Caleb*, that the Lord was ſo graciouſly pleaſed to honour him with that high title of being his ſervant, & with that ſingular commendations of having another ſpirit; *But my Servant* Caleb *had another ſpirit with him (& hath followed me fully) him will I bring into the land, whereinto he went, and his ſeed ſhall poſſeſſe it*, *v.* 24. Thus were *Caleb* and *Ioſhua* (for that which is ſpoken of one, is to be underſtood of both, as appears, *Numb.* 14.6, 7. & 32.12.) thus, I ſay, were they rewarded for their peaceable, quiet, and dutifull behaviour towards their ſuperiours. I will adde but one inſtance more, and that is the Children of thoſe ſeditious parents, that were kept out of the Land of *Canaan*; they taking warning by the example of their Fathers, promiſed better obedience

obedience unto *Ioſhua* their Governour, ſaying, *All that thou commandeſt us we will do, and whitherſoever thou ſendeſt us we will go*, Joſh. 1. 16. And was not their reward anſwerable? their Enemies were vanquiſhed, and themſelves brought unto and ſetled in that good Land, out of which their Fathers for their mutiny had been excluded.

See then, here is life and death, bleſſing and curſing, good and evill, let us chooſe life, that we may continue to live in the good Land which God hath given to our Fathers, and that in the end our Soules may be received into the Land of everlaſting life; we cannot but confeſſe, that we may juſtly ſay, It was better with us in the time of our obedience then now it is; there was more ſafety to our perſons, more ſecurity to our Eſtates, more peace to him that

that went out, and to him that came in, yea more comfort in our ſouls, Gods publike worſhip more duly celebrated and duties of charity between man and man more Chriſtianly exerciſed. Why then ſhould we not * return to our former condition? **Turn ye unto me, ſaith the Lord of Hoſtes, and I will turn unto you, ſaith the Lord of Hoſtes.* Let us return to our obedience which God requires, and then we may hope the *Lord* the *God* of Peace, will again ſettle us in Peace here; and preferre us hereafter to everlaſting Peace. To this great and glorious *Lord God*, the God of Peace, be glory in the Church by *Chriſt Ieſus*, throughout all Ages world without end, AMEN.

* *Redite prævaricatores ad cor. Iſ.* 46. 8 *Zech.* 1. 3.

FINIS.